

THE
CHRISTIANS
MOVNRING
GARMENT.

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To the right Honorable
and vertuous yong Gentleman
HENRIE Lord Hastings:
Grace and peace.

Right Noble Impe,
THose little creatures the Silke-
wormes, shunning the qualitie
of meates, and betaking them-
selues wholly to the fresh leafage of the
Mulberry tree, frame (by Natures in-
stinct and vertue of the Plant) so faire
and so sweet a web, that the greatest per-
sonage will not thinke much to weare
it. I am the meanest of the seruants of
God, farre lesse then the least of his mer-
cies, yet by the operation of his blessed
Spirit (the Soule of my soule) and the
efficacie of his holy word (whereon a
lone I wish to feede) I trust I haue sha-
ped such a Garment, as the best Chri-
stian will not disdain to put on; *A Mour:*

The Epistle Dedicatorie.

ning Garment it is For lighter colours
besee me not Gods childe in this care
lesse age, where Lady Faith goes bare-
foote (alas) all alone, attended by no
good workes, which makes her wash
hankerchers in her teares.

I present this vesture to your Lord-
ship, not doubting but you will accept
it, and adorne your selfe with it. And
I desire it may bee a token of a dutifull
and thankfull minde, for the number-
lesse fauours our happy vnhappy name
hath receiued from your most noble and
(for zeale of Religion) most worthy
Ancestors.

The Lord bleffe your Honor, that
as you grew in stature and yeares so you
may grow in grace and fauour with God
and men.



*your Honours in all
observance,*

WILLIAM WORSHIP.

THE CHRISTIANS
Mourning Garment.

Is a rule that will abide the
touchstone, No man comes to
Heauen with drie eyes. Our
selues are ships lanchted forth
for Heauen ; our teares
must bee the sea ; our sighes
the gales of wind ; while Hope is the anker,
and Grace steers the helme. Moses, Heze-
kias, Peter, Mary Magdalen, and all the
Saints of God were watted on the riuers
that gush from there owne eyes , to the
kingdome of glory.

Howbeit though every penitent sinner
weep, yet every one that weeps, is not a peni-
tent sinner. For teares in themselves are but
when they issue from a troubled spirit, sup-
plied with grace, and wounded with true re-
moyce and sence of sinne. It is not sorrow,
but godly sorrow, that goes not currant.

Some wepe for themselves , not for o-
thers : some wepe for others, not for them-
selues : some neither wepe for themselves
nor others : some both wepe for themselves
and others. To wepe for thy selfe , not for
others

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others, betokens like-warmnesse; to wepe
for others, not for thy selfe, hypocrisie: nei-
ther to wepe for thy selfe nor others, dead-
nesse of heart: both to wepe for thy selfe and
others, zealousnesse. The last of these is an
effect of sorrow, which who so findeth not in
himselfe one time or other, is no better then
a vessell of wrath.

In the name of God then, good Christian
brother, let thine eyes spout out teares, as a
Conduit spouteth out waters, for thy grie-
uous, capitall, and enormous vices. Say not
thou art sanguine complexioned, and canst
not wepe; of a manly stomacke, and wilt not
wepe: for Dauid was both, yet teares were
his meate day and night. Flatter not thy
selfe: the vaine conceipt of easie attaining sal-
uation, may cast many a soule away in a
yeare. Thou must of necessity mortifie the
flesh: away with it, away with it; crucifie it,
crucifie it. Now ere thou canst do this, it will
cost thee many a groane, and many a teare;
(Wh) it will goe to the heart of thee.

As thou tendrest thy soule, looke home;
vnrip, vnbowell, ransacke thy selfe throug-
hout: mourne for thy originall sinnes and
for thy actuall sinnes; for thy sinnes before
thy calling, and since thy calling; for thy
presumptuous sinnes, and for thy sinnes of

Mourning ~~Exercise~~.

infirmities; for thy open sinnes, and for thy secret sins; for thy sins of omission, and for thy sinnes of commission. Steepe thine eyes in teares; write letters of discomfort on the ground as thou goest; let the streames of thy sighes, and the incense of thy prayers rise up like mountaines before the Lord: and if this will not moue him to pittie, if it be possible weepe teares of blood.

Above all things beware thou looke not solwerly in company to be seeme of men, for then thy reward is sure to bee great in hell. Get thee into thy most retired closet, let no body (by thy god will) know of it, pull the latch in to thee, see there bee no holes in the doore, no crevices, nor clefts in the wall; and then fall groveling to the earth, thumpe thy breast, strike vpon thy thigh, wring thy hands, and powze out thy soule before the Lord: so hee that seeth thy true humiliation in secret, shall one day reward thee openly, in the sight of his glorious Angels.

Unclaspe thy Bible, lay the ten commandments before thee, and bedewing them with thy teares, make thine humble confession thus before God.

O my God, I am confounded and ashamed to lift vp mine eyes vnto thee my God; for mine iniquities are increased, and my

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trespasse is growne vp into Heauen. Yet
LORD remember thy mercies of old, and open
mine eyes that I may see the wonders of thy
Law, that so sinne may bee out of measure
finfull. Good God, thy Commandements are
iust and holy, but I am carnall, sould vn-
der sinne, and ought to bee yelping and how-
ling in the burning lake of damned soules, if
I had my right. Blessed be thy name for in-
spiring this good motion of meditating in thy
Law, for it is a glasse, wherein I may be-
hold the ugly morphew of my soule, and
so be forced to flye to our Redemer for his
precious blood to rinse and mundifie me, that
I may be presented a spotlesse Virgine before
thee.

1 Alas, I should haue bin thy Nazarite,
and haue giuen thee all my heart; but I haue
giuen the flesh a peece of it, the world a peece
of it, and the diuell a peece of it.

2 I should haue worshipped thee accord-
ing to the square and tenour of thy word,
without adding, detracting, or changing:
but I haue ballanced thy cernice after mine
owne shales, and haue more delighted in fal-
ling downe before a gilt Image, then in be-
holding thy sweet Sonne, most liuely cruci-
fied in the Word preached, and Sacraments
administred, Gal. 3.1.

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3 I should haue magnified thy Name, and haue spoken of it with high reuerence: but I (a wretch) haue cursed & banned, and champed Iesus in my mouth, at whose Blessed Name euery knee should bow, both of things in heauen, and things in earth, and things vnder the earth, Phil. 2. 10. Yea Lord, I haue torne thy holy Name, as the Draper raseth out a peece of linnen to the buyer,

4 I should haue hallowed the best day of the seuen, and haue bestowed it in prayer, in hearing of Sermons, receiuing of the Sacrament, almes meditation on Gods workes: but I (woe worth me for it) haue most villanously pzophaned it; it hath beene a burden vnto me, by barring me from triuiall sports: yea, I thought my selfe a holy man, when I sate still at home and did nothing, though while I did so, the beast at the crib kept as good a Sabbath as I.

5 I should haue bin subiect to the higher powers ordained of thee; I should haue honored my parents, thy instruments for my life and education; and I should haue beene ready (with the Galathians) to haue plucked out mine eyes to haue done the Preachers good: but I (a sinfull worme of fine sote long) haue spoken euil of the Magistrate, and refused to bee the staffe of my parents age;
as

— he Christians

as for the Ministers, I euer held them for a
sort of simple soules, the very scoone of men,
and out calls of the people.

6 I should haue loued my neighboꝝ dearly,
and haue winked at wrong, not letting the
Sun go downe vpon my wrath: but I (this
one thing were enough to stanch the blood of
my dying Lord) haue boiled in rage for one
sart woꝝd, and for a small iniury haue wil-
fully and stubburnely refused the blessed sa-
crament of thy Supper,

7 I should in beholding that notable woꝝk
of thy fingers, called Beauty, haue giuen
gloꝝy to thy power & wisdom, that couldest
set such amiablenes & sweet sauour in a face
not a foot compasse, the ground whereof is
but dust: but I (such was my corruption)
haue burnt in lust at the sight of it; and Sa-
than hath made it a stall and a snare to intan-
gle my soule; which'no so would faine sticker
thence, and flie to heauen.

8 I would haue bin good to the poore and
needy; remembꝝing that not to giue them,
is to steale from them: but I (vile caritiffe)
haue serued Hammon, the god of Kust, the
god of Mothes, the god of theeues. Manie
a time hath Christ Iesus (in his members)
stood cold and naked, & hungry at my doꝝe;
and solde, and naked, and hungry haue I

sent

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sent him away: Yet would I not sticke to spend hundreds vpon Luxurie that infernall fire, whose matter is Gluttony, whose flame Arrogancie, whose sparks Scurrilitie, whose smoke infamy, whose ashes obscenity, whose end eternall misery.

6 I should haue succoured the name of my neighbour, and reioyced at his credit and good estimation; I should haue abhoyred all falshood and leasing, and spoken the truth from my heart: but I (vile wretch, unworthy to breath could either neuer finde in heart to bestow one good word on my brother or very coldly commend him, though the grace of God shined in him extreoordinarily: oh what gladson tidings was it to me, when I heard of a Professor that was overtaken with sin: I would be sure to point at him as hee went by and crye, There, there, And truly I made but a iest of a lie told in iest. As for officious lies, I reckoned them amongst my good woorkes; and now and then I should breach a pernicious lie, and thinke little worse of my selfe when I had done; for I was a right Cretian.

10 I should haue bozne a pure heart to my neighbor; and haue hampered and tamed the cursed rebellion of the flesh: but I no better then a lampe of sinne) haue wisht that such

an house and such a close of my neighbours were mine; and I euer thought the corne on his land was better bladed and fairer eared then mine owne. To conclude, many an vn- cleane thought, layd by that Cockatrice mine inbred concupiscence, haue I hatched vp, when my conscience aduised me to kil lit in the shell.

Thus I the distressedst wight vpon the face of the earth, haue broken al thy holy pre- cepts, euen from the first vnto the last, from the greatest to the least: and now, O Lord whither shall I flie for succour? To thee? wo is me, I dare not looke vp to Heauen To Angels: they griue and blush at my rebelli- on. To men? alas thy are inrolde in the same thzadome of sinne with mee. What then, shall I finally despaire with Cain? and make away my selfe with Iudas? No, Lord, though thou kill me, yet still will I put my trust in thee, dost thou ouerwhelme me with the terrible waues of thy Iudgements: still will I cry vnto thee, euen out of the dæpe with Dauid, and out of the belly of hell with Ionas; yea blessed Iesu, though thou shouldest sincke mee and browne mee, yet still would I catch hold on thy clemencie, and bee taken vp dead with thy mercy fast clasped in my hand.

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In this sort, poore sinner, mourne & droopt
for that multitude of thine iniquities, not for
a day or two, while the wound presenteth it
selfe fresh and greene before the eyes of thy
minde, but continually, even so long as thou
feelest the enemy prest to giue the onset: how
beit, when the bridegrome Christ Jesus is
taken from thee (and peace of conscience is
away) then is the fittest time for sadnesse
aboue all other. Math. 9. 15.

Now that the soule may be cut and lanced
to the quicke, I beseech thee by the mercies
of God, in the bowels of Jesus Christ, that
thou ponder these motions that ensue.

Know first, that the substance and quality
of thine eye, is a forcible argument to driue
thee to weeping: the Almighty hath made it
of a liquid, fattie, and waterish kinde of
matter, so that it seemeth to delight in moi-
sture, as beeing a skrupe to preserue it in:
moreouer, there are seated aboue and vnder
the sie, two wet and spongyous kernels, pur-
posely to cast a dew vpon it, and to make
way for teares. Nay, that the obstinate and
obdurate sinner may bee conuincied and con-
founded, if he sweate not some teares for his
offences, the Lord hath inuitoned the apple
of the eye with a party coloured circle, clad as
a Rainbow. Now, is it not a shame for a man

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to haue a Rainbow in his eye, and yet neuer
driue one teare for his sin? Good Christian
carrie not about thee so tough, so brauie and
so steeled an heart: good Christian carry not
about thee a paire of such parchment irrelen-
ting eyes, Consider what I say, and the Lord
giue thee understanding in all things.

2 Regard in the second place, the vnrue-
nelle of thine eyes, and let that induce thee to
be liberall in weeping. God indeed set them
in thine head (the tower of thy body) as es-
pials and scout watches to descrie danger
a far off: but such is the disorder of thy bad
nature, that they will too soone put both the
body and soule to icopardy. Yet a little
while, and those two of thine that looke out
by the windowes, will play the vacabones,
and intice thee to folly. For what art thou
to Dauid? and yet those very eyes of Dauid
that lay soaked in teares at the time of his
banishment, became afterwards traytors,
letting lust into his bosome, whē they depar-
ted from his roose vpon Bethsheba, and were
the occasion that he committed two heinous
sinnas, dyed so deeply in crimson, that Time
hath not yet woene out the colour. If thou
thinke thou canst blesse thee from the euill to
come; and make a conenaut with thine
eyes, as Iob did, yet let thy heart be grined

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And twingle, in regard they haue heretofore
bin rowling and extrauagant eyes. Thirdly,
haue respect to the description of sin : Sin
is the transgression of the Law. Wherein ob-
serue first, what this law is which thou brea-
kest. Secondly, who this God is whom thou
offendest.

First then, let it dampe thee, & disquiet thy
soule to consider, that in euery loose thought
by thee conceived, and in euery vnlawfull
word by thee vttered, and in euery lewd deed
by thee committed, thou hast violated Gods
law, which law is farre moze excellent then
the beautifull frame of the whole world,
though in each part it be good, and in all the
parts together exceeding good. For, such is
our purblindnes, that the great booke of Na-
ture is not able of it selfe to direct vs to the
true God ; as much resembling that Atheni-
an Alter, wherein it was written, Vnto the
vnknowne God : but the law written, poin-
teth as iust to God as the finger to the Dial
and (which commends it most of all) Con-
uerteth the soule.

Go to now, miserable and wretched sinne,
canst thou by thy dissolute life, crake and
dis-esteeme this matchlesse Jewell ? And
when thou hast done, wilt thou not enter in
to the sad and sober consideration ; opening
the

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the fluce of thine eyes . and sending forth
 swift current of teares : Would not that se-
 lon be hanged in chanes, who hauing broke
 most notoziously the wholesome laws of his
 Prince, takes no thought at all, but reuel
 and playes at Tables all the while he is in
 prison with his heeles in irons, and his neck
 in suspence : Vea verely : well then, take heed
 for if after thou hast list vp thy hozne most
 insolently, and pught downe the incompera-
 ble statutes of the Lord, thou be not a shamer
 of thy selfe, and confounded in thy selfe, but
 edest feast when thou shouldst fast, sing
 when thou shouldst sob, laugh when thou
 shouldst weepe ; thou art as neare in quali-
 tie to the aforesaid theefe, as can be well ima-
 gined, and therefore likely to come to some
 heauy and fearfull end.

Secondly, take knowledge who hee is that
 enacted this law which thou hast transgres-
 sed so shaumlesly : it is no earthly Prince
 nor Potentate (a creature infinitely ready
 to puffe out life at euery moment,) but it is
 Iehouah, that mighty God, who spannes the
 heauen, and measures the waters in his fist ;
 in respect of whom all Nations are but as
 the drop of a bucket, nay nothing, nay lesse
 then nothing ; euen vanity. That God of ari-
 ger, who hath his way in the whirlwinds

and

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and in the skozme, at whose sight the earth is burnt, the mountaines quake, the hils melt, the diuels shiner Oh my deare brother! how can thy heart be glad, sith thou hast offended so great a Maiesty? Why dost thou not put sacke-cloth about thy loynes, and an halter about thy necke (with the seruants of Benhadad) and cry out, Mercy good Lord, good Lord grant mercy, for we haue heard that the king of Israel is a mercifull king, 1. King, 20. 3. 1.

If thou hadst committed but petty treason against an earthly Prince, I perswade me if thou mightest bee admitted to his presence, thou wouldest steepe and looke sorrowfully with a palish cheek and unkembed beard, and neglected apparell, vsing these mutes as vocall spokesmen and intercessours for thy pardon, and all because; The feare of the King is like the roaring of a Lion, Pro. 20. 2. And is thy heart of crusted and rough cast that thou wilt not throw thy selfe euen below the earth for displeasing that glorious and fearefull name, the Lord thy God? Shall a Grasse-hopper out-face the Omnipotent? Clay the Potter, filth purity, darknes light, a wispe of stubble a consuming fire, a sinner of sinners, the holiest of all holies? Deut. 23.

Surely, if these perswasions make no dint nor impression, thy heart is harder then the

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smiths anuile : yet hearken still I beseech thee
to thy nature : if this God who chiefly loves
in getting him honoꝝ by his boundlesse mer-
cie : if this make thee not beweepe thy perso-
nall sinnes, thou hast not so much as a sparke
of grace truly woꝝking in thee. Wilt thou
not bee grieved foꝝ offending thy God, who
loued thee befoꝝe thou was boꝝne, yea befoꝝe
the first stone of the woꝝlds foundation was
layd? Who was thy hope when thou han-
gedst vpon thy mothers brest? who guarded
thee with Angels as thou layest sprawling
in thy cradle, and hath euer since sed thee,
clothed thee and preserved thee : didst thou
deserue the least of these blessings? if thou
say callest thou dost, thou art a lyer, and
there is no truth in thee : foꝝ I say vnto
thee, that he might haue made thee a
Dog oꝝ a Toad, oꝝ a Serpent, and haue
done thee no wrong at all. Euen when
thou wast a delightfull burden to thy
mother, taking thy pastime in her wombe,
and hauing no other mouth but thy
nansell, then, euen then, wast thou
odious to God in thine owne nature,
because conceived in sinne. Neither must
thou thinke this to be rigour, foꝝ thy
sele canst not abide a young Wolfe,
foꝝ he hath in him the spawne of cru-
elty, and will destroy the flocke when
hee cometh to full growth,

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hēe Why wilt thou recompence the Lord with
 y^e good, and not rather pine away like the
 hart that findeth no pasture, for displeasing
 so indulgent and loving a Father, whose
 kindness is stretched out still? Behold this
 our God hanging for thy sake upon the Crosse,
 how he stretches out his armes to im-
 brace thee: loe how he bowes downe his
 head to kisse thee: loe how his heart is open-
 ed with a speare to love thee, to love thee an
 outcast and gracelesse child, unto thy in-
 deed to be called his child: and yet hee gives
 no period to his goodnes, but layes thee nea-
 rer his heart, marrying thee unto him, and
 say calling thee Christ by his owne name, to ma-
 nifest the wonderfull (yea reall) coniunction
 betwixt him and thee.

02 **O** the depth of the riches of the mercy of
 at this God, who hath hereto adioyned another
 singular benefit! What is that? He hath de-
 creed that thou shouldst be borne not a Turk
 by nor a Jew but English, and then there note
 to when Pharaoh of Hell, and Antechrist his
 Vicegerent made all true Israelites wearie
 of their lives with all manner of spiritual bo-
 rage, which they layd upon them most cru-
 elly; but when hee set the Diadem upon the
 head of the virgin Mariene, who hath given
 us already foure and forty yeeres of Tribles,
 where

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wherein we sit peaceably vnder our Vines,
and goe ioyfully to Church to heare the
golden bell of Aron ring sweetly in the pul-
pit, and so feele the fragrant smel of his pome-
granets. Be glad yee heauens at this, and let
the Ravens of the valey picke out his eyes
that curseth his ancient mother in Israel.

I could make moze ample rehearfall of
God his speciall fauour to thee (beloued Chri-
stian) but the intended quantity of the booke
will not suffer me: wherefoze read on, be not
weary of well doing, and for thy next talke,
thinke vpon these principall effects of sinne,
that so thy sorrow may be aggravated.

First ascertain the selfe, that so long as
thou sweltest in thy wickednesse without re-
moze & touch of conscience, thou art a seruat
a vassal to sin, whose wages is death, R. m. 6.
Luk. 15. 15. Apzodigall childe thou art, strai-
d from thy good father into a far coutry. where
being all ragged & tattered, and eaten into the
flesh with vermine, thou art glad to become
the dinels swine heard, 2. Tim. 2, 26. Which
Tyraut took thee prisoner to do his will, and
melod thee vp in a far moze noisom dungeon
then that wherein poze Jeremy sticke so fast.

This is thy sinne, O man! why then dost
thou not thrust forth teares and smoake out
sighes, and even breake the gall of thy heart

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with sorrow? Is sweet liberty so irksome, and
irksome bondage so sweete? Enquire of the
fowles of the ayre, and they will tell thee that
freedome in a wood is better then prisonment
in a cage of gold. Enquire of the Lions, and
they will make answer, that they had rather
seeke their meat at God in the Wildernesse,
then haue it put in their mouth through the
grate. Enquire of the Miners, and they will
resolue thee, that they would much sooner lie
open to the winde and wether at home in the
sea, then craule neuer so calmly by the græ-
nest and best scented meddowes. I beseech
thee therefore by the mercies of God, that
thou bewaile thy miserable ballalage: The
Babylonian of hell (the diuel and his angels)
haue led thee a way captiue, and the cruel E-
domites (thy sinnes) prouoke them against
thee, and both of them by way of mockage re-
quire a song and melody of thee; then sit thou
downe vpon the waters banke weeping, and
hanging thy Harpe vpon the willowes, for
mirth at such a time is out of season: cast not
thy selfe vpon thy Iuory bed, eat, and glutto-
nously drinke not wine in bowles, but re-
member thy soule, thine afflicted Ioseph, who
all this while hath his seate in hell Rocks.
The blessed father of our Lord Iesus Christ
boze thine eares, that thou mayest heare and

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suffer these wordes of exhortation, and plow
vp thy heart by his holy Spirit: for it is
made of tough and churlish kinde of clay.

I proceed to another swastue. During the
time of thine impenitency, all the creatures
in the world band themselves against thee, &
conspire thine ouerthrow. And the reason is,
for that the Lord of hostes is marching for-
ward, whose faithfull and swozne souldiers
they be. Is not here sufficient matter to cloud
and ouercast thine eyes, and to change thy
ioy for mourning, thy beauty for ashes, the
oyle of gladnesse for thy spirit of heauinesse?
At dead times of night in thy soundest sleepe,
the embers of thine heart desire the windes
(in their kinde) to leaue his naturall course of
blowing a flaunt, and to whip them vp, that
so they may get matter to worke vpon. The
spares and rasters of thy house haue bowed
to be ready to increase the flame, at lesse then
an howers warning.

W^halkest thou in the street: the tiles threa-
ten downefall. In the field: the ayre will con-
uey infection, the earth will grone vnder thy
foote as loath to beare so vnprofitable a bur-
den: Pay what wilt thou say if the filiest and
vnperfect creatures dog thee, and make thee
weary of this life? Are Frogs, and Lice, and
Caterpillers nothing with thee? Doth not

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one poore Gnat (harting on herselfe to batte
taile with her coznnet, which she winds so la-
stingly waken thee, and make thee start with
her feeble sting?) When what would a legion
of Gnats doe? Ah Unfull soule I and laden
with iniquity, is thy heart made of rubish;
and thine eyes of marble, & the one will not
giue againe, the other because dankish: Kno-
west thou not what it is to haue the stones
of the field out of league with thee? and the
beasts of the field out of peace with thee?
Take an example of Ionah, and see how hee
was handled when God mustred vp such for-
ces against him in his displeasure.

After this Prophet had long laboured and
toyled in Israel, and could doe no good, the
Lord gaue him expresse charge to remoue
his Blough into the Ninivites field to shame
her. He (vnmindfull of his commission) payes
the fare, and is shipt for Tarshish: hee, he is
resolved. While he thus strugled with diuine
prouidence, the windes (at their Creators
commande) brake loose, and bad the Mariners
deliuer Ionah. The sea saw that, and was
wrough, and bad the Mariners deliuer Io-
nah. The Whale lay watching all this
while, and bad the Mariners deliuer Io-
nah. The Ship (poore winded vessell) lay
floating vpon the Billowes, and, bade the

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Mariners unballace her of Ionah nay Ianah
 stood by against Ionah, and besought the Ma-
 riners to tumble him into the large Sepul-
 chre of the sea. How now merry sinner, doth the
 not the seuerer blage of a man of God ap-
 pall thee? Also righteous a man bee thus pray-
 harshly entreated by the creatures, where
 wilt thou an vngodly and vnrepentant man
 appeare? O Samson why sufferest thou lady
 pleasure to play the Dalilah, dandling thee on
 her knee till shee had shaued off all thy good-
 nesse, and made thee wretched and feeble, and
 impotent: what Samson, Samson, fight for thy
 selfe, the Philistims are vpon thee Samson.

There remaineth a third effect of sin, suf-
 ficient to split thy heart be thou not insensibly
 blockish, wilfully nefarious, extremely impi-
 ous. It is this: All creatures in the world
 grone vnder the heavy burden of thy sinnes:
 yea the Creator himselfe: S. Paul affirmes
 this in part most excellently. For we know,
 (saith he) that euery creature groneth with vs
 also, and trauaileth with paine together vnto
 this present, because it is subiect to vanity,
 and vnder bondage of corruption. The world
 left being a world, when Adam left being o-
 bedient: it was neuer beautifull, nor cherfull
 since it wared old in youth, though manifold
 cares and disorders; and at this day lies bed-
 rid

Mourning Garment.

at rid, wailling with a feruent desire for the glorious comming of the Sonne of God.

When Israels sins were ripe, and cald for the sickle; rotten, and cried for that corosiuve, y followed? The harmelesse creatures must pray for it. The beast of the field, and the fowles of the ayre must be cut off, & the fishes of the sea must be taken away, Hos. 4. 2. 3.

Jeremy (bewailing the pittious estate of Ierusalem) testifieth that the very wayes of Sion, and the Rampart and wal did lament for the iniquity of the Iewes. Lament. 2. 4: See, see my beloued, how the dumbe creatures complaine vnder the intolerable weight of thy sinnes, whilst thou iettest vp and downe with a Camels proud necke, and bearest no part in their song of sorrow. Thy Cozne which thou hopest would growe plumpe in the care, is blasted in the prime, and it thanks thee for it. Thy close is pestren with thornes and thistles, and other cursed and vntimely fruits, and it thanketh thee for it. Thy Fishes are frosen in the pond, and they silently thanke thee for it. What a Racke what a gibbet would this bee to thy soule, if thou hadst any grace! But thou (more sencelesse then sencelesse) euen when fit opportunity is offered, to cast dust vpon thy head, and that thine eye, euen thine eye should

The Christians

thoue forth teares day and night, goest merrily away, regardles of so lamentable spectacles. What is this but a cleare demonstration that so continuing, thou art within an inch of Hell? Water is a heauy substance, and yet if a man lay close to the bottome of the sea, hee should feele no weight, because, No Element is heauy in it proper place. The whole world is crushed with the ponderousnesse of thy sinnes, and thou feelest it not. A shrewd token that sinne is where it should be. Alas for pittie, why wilt thou die? Why wilt thou strangle thy soule with so full resolution? If thou loue God who loued thee first, be no longer an Heifer of three yeares old, ener living in pleasure (and neuer feeling sorrow) but let thy bowels sound like an Harpe or Shalme, for thy transgressions and now at length, sigh out this exclamation. Oh that my head were full of Water, and mine eyes a fountaine of teares, that I might weepe day and night for my many sold and bloody sinnes.

And that my heart may yet war colde within my body, know further that thy sinne lie so soze vpon thy sweete Saviours backe that hee can take no rest. Marke how he complaineth: Behold, I am pressed vnder thy sinnes euen as a Cart is pressed that

Morning Garment.

full of sheaves. Pity, O pity thy selfe; if not
take pity vpon thy Redeemer, who is pressed
downe to Hell with the heauy sheaves of
sinne; which thou didst pitch vpon him most
cruelly more like a Jew then a Christian. It
was thou, O wretch, that didst cast him into
his agony, where he sweate such a sweate, that
the dropes of blood trickled downe apace, and
the Angels were faine to comfort him. It
was thou (O wretch) that betrayed him
with a kisse, & soudest him for a little pleasure
of sinne, not worth thirty peeces of siluer. It
was thou (O wretch) that camst vnto him
with sweats and stauers, as if hee had bene a
theefe: who indeed thought it no reberv to
be equall with God. It was thou, O wretch,
that didst whip him, and clasp a crowne of
thornes vpon his head, mocking him, and spit-
ting in his face. O cruelty! If thou haue oc-
casion to spit thou gettest thee to the chimney
or behind the doore, for maners sake; and yet
thou makest no bones of spitting in the face of
the God of Angels. It was thou, O wretch,
that didst strip him naked, and riuet his hands
and feet to the crosse, flouting him enen when
he endured for thy sake the incomprehensible
wrath of God his father.

Behold thy Redeemer offering vp prayers
with strong crying and teares, and art thou
free

The Christians

frollicking : the daughters of Ierusalem wee
the virgin Mary is piersed thozow with the
sword of sorrow ; and dost thou run to riot,
chop away thy soule for a mite of pleasure
The Sonne leuds night in the midst of day
the vaile of the Temple is rent from the top
to the bottome, the earth quaked , the stone
cleane, the graues open ; and thou art fattning
7.51 thy selfe with meriment ? And meanest thou
for all this, to saile to heauen by heauen ? Can
there be two heauens ? If thou wilt play the
Epicure , letting these reason (which the
Scripture yeeldeth so bounteously) rebound
from thine eyes, eare and heart, like a tennis ball
from the ground ? I euen plunged in a gulf
of sorrow , to see thee like a franticke , smile
when thou dingest thy knuckles against what
is next thee til the blood spring out, must leane
thee to the secret counsell of God : and if thou
needs will perish, thy blood shall be vpon thine
owne soule. But I trust these wordes shall
proue vnto thee the sweete sauour of life vnto
life, and not of death vnto death : wherefore
bee diligent in weighing two reasons more
so will I betake me to the remainer.

The first is , the blessednesse of the good
sorrow. Dost thou molest the Ayre with
sighes, and the earth with teares , not coun-
terfet and forced , but sincere and penitent

Mourning Garment.

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38

reioyce and be glad, thou art in the kingdom
of grace, the fore-runner of the kingdome of
heauen. Befoze thy conuerſation & new ſpi-
rituall birth, thou waſt frozen in the dregs of
ſin, Zep. 1. 2. and there was ſo thicke an
ice vpon thy ſoule, that the euill angels ſhot
at prickes as it were, and droue carts vpon it:
but ſince the holy Ghoſt, which the Goſpell
compared to fire, hath cougth hold on thee,
thy congealed nature is diſſolued and thaw-
ed into a ſtound of teares, Math. 3. 12.

Would thou thinke it? There is not a
teare ſhed for ſin, but God catches it befoze it
fall to the ground, and treasures it vp in
his bottle, Pſal. 56. 8. not a teare ſpent in this
world, which thou ſhalt not find vpon record in
heauen, ſo ſoone as euer thy ſoule is vnbou-
ded. In ſumme, the Lambe in the mid of
the throne, wil (which his owne hand) wipe a-
way all teares from thine eyes, Reuel 7. 17.
Thus they that ſowe in teares ſhall reape in
ioy. Blessed art thou if thou now weepe, for
thou ſhalt laugh: Blessed art thou if thou
now mourne, for thou ſhalt bee comforted.
Wee a very little while, and he that ſhall come
will come, and will not tary, Luk. 6. 21.

The laſt motiue is, the conſideration of
their deplozed eſtate; who ayming at no-
thing, but the bodyes corrupt ſatiſſaction,

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bury the excellent designs of the soule into
muddy sensual pleasure, terming sorrow for
sinne, nothing else but a sullen passion begot
betwixt feare and melancholy; the selfe effect
and the foolishnesse of preaching. Where vnto
shall I liken this generation: They are like
vnto the fat kine of Basan that are in the
Mouataines of Samaria appoynted for the
slaughter. They are like vnto the reues that grow
thorow a salte flowered field to the Gallies.
They are like vnto Rivers that run sweet
fresh into the salt sea: they are like vnto pas-
sengers layd along to sleepe vnder shady trees,
who wakening, find themselves sweltered with
the heate of the remoued Sun.

These riotors that neuer came where true
sorrow grew, are first, base: for themselves
affirme, that pleasure is for the body; and all
men know the body is for the soule: so be-
come they seruants to their seruants seruants.
Secondly, their estate is damnable in life, in
death, after death: in life, for their consciences
are bereft of sense and motion, by that Can-
greene sinne, and thoroughly burnt with a sear-
ing iron. If a man should cut them vp, he
shonld find no heart in them: for who
dome, and wine, and new wine, haue taken
away their heart. This is a plague of
plagues, the Stone in the bladder, is a gripe

Mourning Garment.

leimous disease; so is the stone in the backe: but
so here is no disease to the stone in the heart.
Some reade in the Bible, & finding the wrath
of God to smoke against sinners in the olde
Testament sometime with stoning, sometime
like with the earth swallowing their inhabitants,
sometime with fire and brimstone from hea-
ven: they wonder why God is so gentle now
t godapes, as to let sinne alone, which growes
wese ranke in all places. Alas it is true (wret-
chees that wee are) we are all of one language,
of quite contrary to the good language of Cana-
naan, and wee build Towers of Babel, Towers
with sinne and confusion, whose Pinacles spire
up to heauen, and cry out in the eares of the
Lord, thou God to whome vengeance be-
cometh, shew thy selfe. And verily if we goe
on all as we doe, out sinning all the regions as
be out vs, and turning unto our owne race, as
want Horse rusheth into the battell: wee shall
see the Lord in his anger to exclaime, O!
because they haue put out mine eyes as the Philistines
did Sampson; my time they consume in abo-
minations, as if I had no prouidence. Lead
me, lead me to the maine Pillars of the land
where he posses whercon the house standeth, that
I may bring the curse vpon their heads,
and be at once auenged of them for my two
griues.

The Christians

But (to answer the questions) I auouch it confidently, that the Lord both plague the impenitent of this land more sharply and severely now in these dayes of peate, then he did malefactorz in former ages. And I proue it thus. When he punished the body, now he punisheth the soule, deliuering these men vpon into a reprobate sence, and giuing the diuell liberty to earemarke them. It is the searefullest indgement in the world, when sinne is punished with sinne; and this is the indgement of these times. Wo, wo, wo, vnto vs for we are sicke of sinne vnto death, and yet feele it not: nay like Gadarens we driue away the Lord of life, the chiefe Physitian of our soules.

If a man be desirous to know the cause of so vniuersalla diuersion and inbrayning of the heart, I must tell him that we are poore with riches, pale with beauty, sicke with health, euill with good. Peace and plenty (the mother and daughter) hath so fed and pampered vs, that wee are wahren wantons, and kicke against the Lord; search the Scripture who will, he shall ever find that leannesse of soule hath beene sent amongst Quailles. And that excessive mirth, gluttony and chambering, make men purse, vnwely, and to God vsersuiceable.

Mourning Garment.

By this, deare Christian brother, meiest thou take a scantling of their wretched estate in this life, who doe nothing else but fulfill their sensuall lusts and appetites. Surely me thinks one iudgement that vsually befalleth belly-gods on earth, should make our lusty bloods afraid. But alas, they haue eyes and see not, eares and heare not, hearts and vnderstand not.

They drinke till they bee drowned in fire and shoot, chaine-shot of roaring oathes that make the windows of heauen to totter: in my conscience they made the earth quake so lately. Tell them of it, they breake iests and like the prophane Israelites, rebuke the Priest, yet when they lye vpon their death-beds tumbling and tossing, and telling the clocke, when the flashes of hell fire present themselves to their consciences, and the bloody wounds appeare which they giue their owne soules in the dayes of their iollitie, when that wilde beast sinne, that hath so long slept at the doore of their hearts and stirs not, is suddainly awaked, and lyes in their bosomes, ready to pull out their throates: when swarmes of iniquities humme like flies about them, and like Frogges crall vpon them, and croke vengeance against them: then tell mee if they descend not from the

The Christians

treble keyes of mirth, to the graue keyes of
 sorrow; tell me then if they tremble not like
 an Aspen leafe, or like the heartlesse Deare at
 the noise of the thunder cracke. Then send
 for Moses, send for the Preacher then good
 people pray for me. O whether shall I fly
 from the Arrows of the almighty, that pierce
 my ribbe, and wound me incurably? Alas, I
 thought I could haue repented at the last
 gaspe, euen when I was fetching my soules
 sighes, but now I finde to my paine, that re-
 pentance is the gift of God. O that I might
 die the death of the righteous! This will be
 the out-cry of euery one of them. Die not
 their hearts like stones within them, as Na-
 babs did? 1. Sam. 15, 37.

But when the date of their life is out, and
 their soules vn bodied, then is that truely
 brought to passe, which our Saviour pro-
 nounceth: Woe bee to you that now laugh
 for ye shall weepe & waile, Luk. 6. 25. When
 they once put their heads within hell gates
 heare the fearefull yealking of damned spirits
 that see le no comfort, no releefe, no ease
 nor any thing, but amaze and horroz: then
 will they wish, and wish, that they had wept
 there eyes out, & sighed their lungs in pœces
 but it wil be too late; then wil each of the
 out, cursed be the day wherein I was borne

Mourning Garment.

curled be the paps that gaue me sucke: cursed
be the knees that pzenented me, soz damned
I was, damued I am, damned I shall be soz
euermoze. O whether (poore, sozaken) shall
I goe from distresse, since no remoue can les-
sen my sozrowes, & euery place pzesents like
face of misery! Alas what comfozt can I haue
when the God of all comfozt is away? Alas
it is a long night that neuer is day, and vn-
mercifull fire that neuer is quenched, a dread-
full tozment that hath neuer end, but lasteth
soz a time, and times, & no time, euen sozener.
O hell, hell, thy fire is intolerable hot (yea
without any light to giue a soule comfozt): he
Na breath of the Lord like a riuer of brimstone
doth kindle it, O that some moutaine would
fall one me, & hide me from the pzesence of the
Lambe; whom if I had kist, he had not beens
angry, and I had neuer come to this: O that
I had bin bozne a Katte, oz a Spider, oz a
Load: soz so should my life haue vanished
to nothing, whereas now it is subltentiuē,
alwayes dying, yet neuer dead. Worms of
conscience, when, oh when wilt thou die?
wilt thou neuer leaue tugging and tearing
my soule? Father Abraham one hope of wa-
ter to coole my tongue, good father Abraham
Alas, why goe I about to blazon the armes
of hell, since they passe the power of any

The Christians

pencils expzeſſing, or mindes imagination
Suppoſe a man layd his limbes on a choiſe
ſether-bed. hauing beſore him all ſightly pro-
ſpects for the eye, and all toothſome meate
for the taſte, and the ſweeteſt accoꝝd in mu-
ſicke for the eare, and were bound to remaine
ſo without ſtirring a ſoynt, but for twenty
yeares. Oh how often wuld hee looke vp to
heauen pittypfully, and long for death as
for a treaſure, rather then to endure ſo ſol-
a puniſhment! what then will become of
that vnhappy ſoule, who hauing ſpoꝝted on
his life, muſt be hurried by Diuels into hell
where his bed ſhall be a red-hot-gridyron, le-
gions of damned ghoſts his beſt ſights, his
dyet deſpaire, his muſicke gnawing of teeth
aſſiſted with dreadfull ſhrinks, & clamorous
lamentations, not for twenty or ſorty yeares
but for as many thouſands of yeares as there
bee drops in the Sea, and Sands on the
ſhoꝝe: and then to begin freſh againe ene-
laſtingly.

Theſe motives well reſpected, and no-
overtly ſurueyed; what ſtinty heart will ri-
ſe, and what ſinfull ſoule will not howl
after the manner of Dragons? My moſt li-
uing, and moſt deare Chriſtian brother,
me become not a ſuter, but a begger in
thee, For Ieſus Chriſt, I aſke it, humble

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elle with fasting, weeping, and mourning:
For Iesus Christ his sake I aske it. If the
nature of thine eye cannot moue thee; then
let the excellencie of Gods Law which thou
hast broken, perswade thee. If the excellencie
of Gods Law which thou hast broken, can
not perswade thee: let the mighty Majesty
of the Lord cause thee. If the mighty Ma-
jesty of the Lord cannot conuince thee, let the
mercifulnesse of the same God allure thee:
If the mercifulnesse of God cannot allure
thee, let the pestilent effects of sinne curbe
thee: If the pestilent effects of sinne cannot
curbe thee, then let the insupportable tor-
ments of Hell kill thee dead, and rent thee in
pieces.

As for thee, O young man, reioyce in thy
youth, and let thine heart cleare thee in the
dayes of thy youth, and walke in the wayes
of thine heart, and in the sight of thine eyes,
but know that for all this, God will bring
thee to iudgement. Brutest epicure, that po-
seth to the Play-house at the sound of the
Trumpet, and giuest money to behold their
vanities, who sets vp the flag of defiance
to vertue, but will in noe wise bee brought to
the Church to mourne, though the Preacher
lift vp his voyce like a Trumpet, and cry
loud, Wo, come and buy wine and milke
with

The Christians

without silver, Isa. 55. 1. persist in thy merriment, doe but know, that for all this, God will bring thee to iudgement.

Thienish adulterer, that feloniously take away thy poore neighbours little sheepe, the flocks of his owne morsels, drinks of his owne pocuppe, and sleeps in his bosome: laugh on, swere on, swooze on; but know, that for all this, God will bring thee to iudgement.

To returne to thee (brother mine) whose salvation I desire in mine heart, whose instruction and inducements which God hath put into my minde haue I imparted to thee, and yet I find not my selfe satisfied, till I acquaint thee with certaine rabbes, which Satan will cast in thy way, to stoppe thee from running smooth, to this godly sorrow.

1 The first impediment is the want of the word preached, for how canst thou mourne if Iohn Baptist mourne not to thee, or call thy place Bochim that by interpretation, weeeping, vntlesse Phinias or some zealous preacher forbeare incarnitine soules, and giue thee corrections, rebuke thee sharply, and sounding thy sinnes to the botome. Iudge. 2. 4. 5. Peter must not bawke thy wickednesse, but fare thee roundly, and point out Iesus, whom thou hast crucified, also wilt thou not be pickt in hart, nor demand what thou shalt

Mourning Garment.

no to be saved, A&S, 2. 3 6. ¶ then my brother
beloued, and longed for, my ioy, and my
crowne (I hope) as euer thou meant to haue
a grudging in thy conscience for thy manie
fold corruptions, bee a dilligent frequenter of
powerfull Sermons.

2 The second hindrance is, the hope of
long life. Soule, saith the rich man, take
thine ease. Why so? Thou hadst much goods
layd vp for many yeares. Take hærde, take
hærde of this fault, for it is in bred. The adul-
terer will grant that adultery in generall
is naught but when hee descendeth into this
or that especiall adultery, then doth he bar-
nish it ouer with some vaine shew of reason,
and approued of it. Right so wilt thou con-
fesse by words of course, especially when
thou art crauing a bond for security, that
man is mortall, and is mortall: but when
it comes to this, that thou, thou in particu-
lar must shortly bee borne vpon some mens
shoulders to the place of dead mens skulles,
then thou soothest thy selfe, and art fondly in-
credulous, as if thy life were thine owne free
simple. Hearke in thine eare, thou that art
a diue-dapper, pierce vp, and downe a-
gaine within a moment; thou comest by the
wombe, and must goe by the graue. Hearken
in thine eare, thou dost dwell in an house

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of clay in a tent, pitch to day, remoued toew
 morrow, corruption is thy father, the worme
 thy mother and thy sister, Where is louely co
Absolom? Where is strong Og wanted tsey
stretch himsele vpo his bed of yorn? dead. Asa
go naked out of the world: thou broughtest Luk
life, and must pay it with death. Assure
thy selfe whosoever readeth this booke, thand
ere many yeares, or delayes of moneths beo t
past, death (mounted on his pale horse, wi ec
tap at his doore) Reu. 6. 8. alight and carryg
 him away bound hand and fote, to a Land is
 dark as darkenes it selfe: what then remaines
 but that thou presently make thy graue within
 Ioseph of Arimathea in thy garden? Iohn. 19. 32
 14. (the place of thy delight) mourning each
 day amongst thy most tickling pleasures, as to
 if the sum of thy life were sure to be at night
When shall I pray for thee sayth Moses unt
Pharoah? To morrow answers Pharoah
he should haue sayd, To day Exod. 8. 9. W
not kinne to Pharoah, for if thou play the ig
nanous and sloathfull seruant, beginning to
eat and drinke with the drunken, thy master
Christ will come in a day when thou lookest
not for him, and in an howre that thou art
not aware of, and will cutte thee off: And
give thee thy portion with hypocrites, theret
shall bee weeping and gnashing of teeth, Mat
they

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toew, Chap. 29. ver. 50.

The third let. is company, especially mer-
uely company. Theresoze Dauid would haue
to examine our selues quietly in our beds,
1. A sal. 4.4. It is storied by the Euangelist,
of Luke 22.62. That Peter went out (from the
Turconcourse of people in the High Priests hall)
thand then he wept bitterly. It is better to go
beu the house of mourning then of feasting,
wileccles. 7.4. The King of glozy sometimes so
arrignifieth the gentleman, that he knockes at
andis heart by his holy spirit, and bids him o-
aingen the doze that he may enter in. Here be
withins her to fight at the view of his sinnes.
19. Presently comes in a Russian, whom God
eachends to proue him, whom the diuell sends
s, as to spoyle him: And he with a paire of cardes,
ghtand a cup of neate claret, thrusts Iesus out
es onto the stable, because there is no room for
roahim in the Anne.

Thus be the good motions of the Holy
e ig Ghost extinguished by the accesse of a gam-
g foster that scholes his young master in the Art
stew of Drining away time, Dine away time?
ked As time so slow footed that it needs drining?
a ar My friend, if a sinner intice thee to sport,
And when the feuer of thy sinnes begins to shake
her thee, consent not to him, rather go aside,
Maas a man throwne from the world, and then
hew let

The Christians

let thy belly tremble, thy lips shake, let reuerence
fennesse enter into thy bones. Learne of the
Nightingale, who when she is robbed of her
younglings, getteth her to some solitary tree
where she bewailes her unhappy marriage
Abstract and sequester thy selfe, she resort, sa
vnto Laughter, thou art madde, haunt be
frozen pathes, desire the Lillies of the field
to cloath themselves in blacke, and accompa
ny thee in thy dolefull pissions.

4 The fourth impediment is, impairing
of health: a ioyfull heart (sayth the
man) causeth good health, but a sorrowful
minde dzieth by the bones, Proverbs the se
neutenth Chapter and twenty two verse
Let not this dismay thee, better goe sickly to
heaven, then healthfull to hell. We not all for
the body, nothing for thy soule, but as the la
pidary, esteeme the Jewell farre aboue the
rinde or barke. Moreover, I say that it is the
care of this world that brings a salender into
the bones, and snowes vpon mens heads so
timely, and not this sorrow which we magni
fifie: for as the Sea at high water, if an
gred with a boystrous winde, threatheneth
present deluge to the earth and yet sudainely
it gines backe and runneth away like vnto
coward: so the pangs and grieuances if thy
righteous stirred by the iustice of God

Mourning Garment.

to enen when they seeme to deuoure, are deuoured of his mercy. They are sorrowing, and yet alwayes reioycing, by reason of spirituall comfort which putteth life into them, Heauinesse may indure for a night, but joy will be sure to be with them in the morning. The last and worst impediment is the beholding the immortality of y^e Soule: there is a cursed generation that sit downe to eate and drinke, and rise vp to play, and hold, that their soules in death vanish away like a dowe: this satanical paradox possessed the heart of that great physician Galen, a man might haue cast his water, and found filthy sediments of Atheisme. But he is dead long agoe, and would his sinne had died with him: good Christian, neuer come thou neare those carrions that maintaine the soule to bee a vapour, vlesse thou haue the wind of them, that thou maiest be assured of the Soules immortality.

Harken to these pregnant and vniuersable proofes: Our fathers are the fathers of our bodies, not of our soules saith the Apostle Heb. 12.9. The spirit returnes to God that gaue it, saith the Preacher, Eccle. 12.7: The Lord breathed the soule into mans body saith Moses, Genesis, 2.7. therefore it is not elementary, therefore it is everlasting.

But because the Disputer of this world

remoues

The Christians

remoue Chzistian principles, we will enter the lists of reason with him a little, and saile him in his proper climate, the sence is so corrupted by a great object, that it cannot endure the lesse. For example, the eye is so dazeled with the beames of the Sunne, that it cannot iudicially discerne colours in an obscure light. It is contrary with the vnderstanding. For the more vehement the object is whereabout it is conuersant, the more forcible is it comprehending the inferior, an euident demonstration of the soules dignity. I omit the hozor of conscience, which cannot possibly light vpon the body (it being a spirituall punishment) nor yet vpon the soule were it not a subsisting Essence. And I will not touch the most admirable gradation of the creatures, some spirituall, as Angels, some both spirituall and sensible, as man: the one in respect of his soule, the other of his body. Wherefore (my beloued) be thou stedfast, immoueable, aboundant in mourning for thine iniquities for asmuch as thou knowest thy sorrow shall not bee in vaine in the Lord.

If thou finde thy soule at odde times unwilling to think of sitting, impute that to her illnesse: for naturally she is estranged from the Father of lights, and lodging so warmly

Mourning Garment.

and peaceably to the body, she is not so sorrowful as she ought. The infant is at hearts ease in the mothers wombe, and would not charge it for a palace; yet when it is borne and comes to discretion, it cannot endure to thinke of the closet where it lay enwrapped: the soule delighted now to inhabit the body, but when death hath brought it to a ioyfull birth after a long trauaile, & then it would not be imprisoned againe in the body for a thousand worlds. And thus by Gods goodnesse haue I gone thorow the impediments.

And now good brother, that I haue given thee a potion, the vertue wherof I trust hath had full course to runne throughout all thy veines: I am for a farewell to leaue thee a very sweete Electuary for thy comfort.

It is a moderation in sorrowing. For the tempter will couet to besnare thy soule with intolerable anguish, that so (with Cain) thou maiest complaine that thy sinnes are greater then can be forgiven. & pray, pray: pray for patience and comfort of the holy Ghost: for a wounded spirit who can beare? Iob and Dauid, (a blessed paire of Saints) mourned like Doves and Pellicans, when the Lord caused them to possesse the sinnes of their youth. Surely no wisdom can counsaile,

The Christians

no counsell can deuise, noz aduise can as wa-
perplexed conscience, nor any thing else, bu-
onely the heart blood of Iesus Christ: whic
blood he hath powzed out so plentifully fo
all true penitent sinners, that they may bat
themselves therein.

They cry incessantly & impoꝛtunately, O
sonne of David haue mercy vpon me, open
mine eyes, heale mine wounds, cure my ma-
ladies euen foꝛ thy goodnesse sake. O Lord
remember the heavenly woꝛds Christ vtte wa-
red in the extreame agony of his soule: O my
God, my God, why hast thou foꝛsaken me? Hear
Behold how he calleth his father God twice
what time his wꝛath seized vpon him in ang
incomprehensible manner? Sorrow not too
much when the Lord openeth the booke of
thy conscience (all blurd and blotted with sin)
but be of good cheare and kisse his holy hand,
euen when he strikes thee, the father of mer-
cies and God of consolation, be thy castle of
defence in all thy tribulations, and spirituall
conflicts, that thou maist be able to comfort
others in the like distresse by the same
comfort wherewith thou thy selfe
art comforted of him.

Amen,

FINIS.

**A Morning Prayer to bee vsed in
Priuate families.**



O Lord our God and heauenly
father, we thy vnwoorthy
childzen do here come into
thy most holy and heauenly
presence to giue thee praise
& glozy for all thy mercies
and manifold blessings to
ward vs : especially for that thou hast preser-
ued vs this night past, from all dangers and
feares thereof, hast giuen vs quiet rest to our
bodies and hast brought now safely to the be-
ginning of this day, and dost now afresh re-
new all thy mercies vpon vs, as the Eagle re-
neweth her bill, giuing vs all things aboun-
dantly to enioy : as foode, raiment, health,
peace, liberty, and freedome from many
miseries, diseases, rasualties, and calamities,
which wee are subiect vnto in this citty
every minute of an houre, and not onely so,
but also for boughsasing vnto vs many good
things, not onely for necessity, but even for
delight also. But aboue all (deere Father)
wee praise thy name for the blessings of a
better life, especially for thy most holy word
and Sacraments, and all the good wee enioy
thereby : for the continuance of the Gospell
amongst

The Christians

amongst vs for the death of thy sonne and a
that happinesse which we haue thereby, All
because thou hast chosen vs to life befoze w
were, & that for thy méere goodnes, and vnde
serued fauour towards vs, and hast called v
in thine appoynted time, iustifie vs by thy
grace sanctified vs by thy spirit, & adopted v
to bee thine owne children & heires apparen
to thy great crowne. O Lord, open our eye
every day more and moze, to see and conside
of thy great and marueilous loue to vs in al
these things, that by the due consideration
thereof, our hearts may be drawne yet neere
vnto thee, euen moze to loue thee, feare thee
and obey thee: that as thou art enlarged to
wards vs in mercy, so we may be enlarge
towards thee in thanksgiuing: and as thou
dost abound towards vs in goodnesse, so we
may abound towards thee in obedience and
loue. And sith (deere father) thou art neuer
weary of doing vs good, notwithstanding al
our vnworthynes and naughtines, therefor
let the consideration of thy great mercy and
fatherly kindenesse towards vs euen as i
were force our harts, and compel vs to com
into thy most glorious presence with new
songs of thanksgiuing in our mouthes. We
pray thee (O most mercifull God) to forgie
vs all our unthankfullnesse, unkindnesse

Mourning Garment.

propaine, & great abusing of all thy mercies,
and especially our abuse and contempt of thy
Gospell: together with all others the finnes
of our life, which we confesse are innumera-
ble, & moe then can be reckoned, both in omis-
sion of good things, and commission of euill.
We most humbly intreat thee, to set them all
ouer to that reckoning which thy son Christ
hath made vp for them vpon his Crosse, and
neuer to lay any of them to our charge, but
freely forget all, and forgive all. Paile downe
all our finnes and iniquities to the Crosse of
Christ bury them in death, bathe them
in his blood, hide them in his wounds: let
them neuer rise vp to iudgement against vs:
set vs free of the miseries that are vpon vs for
sinne, & keepe backe the iudgements to come,
both of soule and body, goods and good name.
Be reconciled vnto vs in thy deare Sonne,
concerning all matters past; not once remem-
bring or repeating vnto vs our old and abo-
minable iniquities, but accept vs righteous
in him, imputing his righteousness to vs,
and our finnes to him. Let his righteous-
nesse satisfie thy iustice for our vnrightheous-
nesse, his obedience for our disobedience, his
perfection for our imperfection. Moreouer,
we humbly beseech thy good Maiesty to giue
vs the true sight and feeling of our manifold
sinnes

The Christians

sinnes, that wee may not be blinded in them through delight, or hardened in them through custome, as the reprobates are: but that wee may be euen weary of them, and much grieved for them, labouring and strining by all possible meanes to get out of them. Good father, touch our harts with true repentance for our sinnes: Let vs not take any delight or pleasure in any sinne, but howsoever we fall through frailty, (as we fall often) yet let vs neuer fall finally; let vs neuer lie downe in sinne, nor continue in sinne, but let vs get vp vpon our seate againe, and turne vnto thee with all our hearts, and seeke thee whilst thou maiest be found: and whilst thou dost offer grace and mercy vnto vs. O Lord increase in vs that true and liuely faith whereby wee may lay sure hold in thy Son Christ, and rest vpon his merits altogether. Give vs faith, assuredly to beleeye all the great and pretious promises made in the Gospell, and strengthen vs from aboue, to walke and abound in all the true and sound fruits of faith. Let vs walke, not after the flesh, but after the Spirit: Let vs feeble the power of thy Sonnes death, killing sinne in our mortall bodyes, and the power of his resurrection, raising vs vp to newnesse of life. Let vs grow daily in the sanctification of
the

Morning Garment.

the spirit, and the mortification of the flesh: Let vs live holily, iustly, and soberly in this present euill world, shewing forth the vertues of the in all our particular actions, that we may adorne our most heavenly profession and shine as lights in the midst of a crooked and froward generation, amongst whom wee live, being gainesall to all by our liues & conuersations, & offensive to none. To this end we pray thee, fill vs with thy Spirit, and all spirituall graces, as loue, wisdom, patience, contentment, meeknesse, humility, temperance, chastity, kindnes, and affability: and stirre vs vp to vse prayer and watchfulnesse, reading and meditating in thy Law, and all other good meanes whereby we may grow and abound in all heavenly vertue: blesse vs in the vse of the meanes fro day to day: make vs such as thou wouldest haue vs to be, and such as we desire to be, working in vs both will, deede, purpose, and power.

For thou, O Lord, art all in all, thou wilt haue mercy vpon whome thou wilt haue mercy: And whom thou wilt, thou hardnest. Haue mercy vpon vs therefore, (deare Father) and neuer leaue vs to our selues, nor to our owne willes, lustes, and desires, but assist vs with thy good spirit, that wee may continue to the end in a righteous

D a

course

The Christians

course, that so at length we may bee receiued into glory, and be partakers of that immortall Crowne, which thou hast layd vp for all that loue thee, and truly call vpon thee.

Further we intreat thee, O heavenly Father, to giue vs all things necessary for this life, as food, rayment, health, peace, liberty, and such freedom from those manifold miseries which we lye open vnto euery day, as thou seest meet. Blesse vnto vs all the meanes which thou hast put into our hands for the sustenance of this fraile life. Blesse our stocke and store, corne and cattle, trades and occupations, and all the works of our hands: for thy blessings only maketh rich, and it bringeth no sorowes with it. Give vs therefore such a competencie and sufficiencie of these outward blessings, as thou in thy heavenly wisdom seest most needfull for vs. Grant these things good Father vnto vs here present, and to all thine absent, praying thee in speciall fauour, to remember our friends and kinsfolke in the flesh, all our good neighbours and well willers, and all those for whom we are bound to pray by nature, by desires, or any duty whatsoever, for Iesus Christ sake our onely mediator: to whom with thee and the holy Ghost, be giuen all praise and glory, both now and for evermore. Amen.

An



An Euening Prayer to be vsed in
Priuate families.



O Eternall and our most
louing and deare Father, we
thy vnwozthy Childzen doe
here fall downe at the foote of
thy great Maiesty, acknow-
ledgingeuen from our harts y
wee are altogether vnwozthy to come nere
thee, or to looke towards thee, because thou art
a God of infinite glozy, and wee are most vile,
and abominable sinners, such as were con-
ceiued & bozne in sin & corruption: such as haue
inherited our Fathers corruption: & also haue
actually transgressed all the holy Statutes &
Lawes, both in thoughts, words, deeds, be-
fore we knew thee, and since, secretly and o-
penly, with our selues and with others, our
particular sins are moze then can be numbred
for who knoweth how often times hee offen-
deth? but this we must needs confesse against
our owne selues, that our hearts are full of
pride, couetousnes, and the loue of this world
full of wrath, anger, & impatience, full of lying
dissembling & deceiuing, full of vanity hard-
nes, and prophanes, full of infidelity, distrust

The Christians

and selfe-loue, full of lust, uncleannesse, and all abominable desires: yea our hearts are the very sinckes of sinne, and dunghills of all filthynes. And besides all this wee doe omit the good things wee should doe: for there are in vs great want of faith, of loue, of zeale of patience: of contentment, of euery good grace: so as thou hast a iust cause to proceede to sentence of Iudgement against vs as most damnable transgressors of all thy holy commandments; yea such as are sunke in our rebellions, and haue many times and often committed high treason against thy sacred Maiesty: and therefore thou maiest iustly cast vs all downe into Hell fire, there to be tormented with Satan and his Angels for euer. And wee haue nothing to except against thy Maiesty for so doing, sith there in thou shouldest deale with vs but euen according to equity, and our iust deserts.

Wherefore (deare Father) we doe appeale from thy Iustice to thy mercy, most humbly intreating thee to haue mercy vpon vs, and freely to forgiue vs all our sinnes past whatsoener, both new and old, secret and open, knowne and vnknowne, and that for Iesus Christ his sake our onely Mediator and Redeemer. And we pray thee touch our hearts with true griefe, and vnfained repen-

Mourning Garment.

tanee for them, that they may bee a matter of
continuaill sorrow and heart-smart vnto vs,
so as nothing can grieue vs moze then this,
that wee haue offended thee, being our speci-
all friend & father. Giue vs therfore (deare
Father) euery day moze and moze sight and
feeling of our sinnes, with true humiliation
vnder the same. Giue vs also the true and
liuely Faith, whereby wee may lay holde
vpon thy deare Sonne Christ, and all his
merits, applying the same to our owne
soules: so as wee may stand fully perswaded,
that whatsoeuer hee hath done vpon the
Crosse, hee hath done for vs particularly, as
well as for others. Giue vnto vs faith (good
Father) constantly to beleue all the sweete
promises of the Gospell, touching remission
of sinnes and eternall life, made in thy Sonne
Christ. O Lord increase our Faith, that wee
may altogether rest vpon thy Promises,
which are all yea and Amen. Yea that wee
may settle our selues, and all that wee haue,
whole vpon them: both our soules, bodies,
goods, name, wiues children, and our whole
estate, knowing that all things depend vpon
thy promises, Power, and Providence: and
that thy Word doth support and beare vp the
whole order of Nature. Wherefore, wee in-
treate thee, O Lord, to strengthen vs from
above.

The Christians

aboue, to walke in euery good way, and to
bzing forth the frutes of true faith in all our
particular actions, studying to please thee in
all things, & to be fruitfull in all good woꝝkes,
that wee may shew forth vnto all men by our
good connerfation, whose children we are: and
that wee may adorne and beautifie our most
holy proffession, by walking in a Christian
course, and in all the sound frutes and prac-
tises of godlinesse and true religion. To this
end wee pray thee sanctifie our hearts by thy
spirit yet moze and moze, sanctifie our soules
and bodies, and all our ceꝛrupt naturall fa-
culties, as reason, vnderstanding, will, and
affection, so as they may bee fitted for thy
woꝝhip and seruice, take a delight and
pleaure therein, stirre vs vp to vse prayer,
watchfullnes, reating, and meditation in thy
Law, and all other good meanes wherby wee
may profit in grace and goodnes from day to
day. Blesse vs in the vse of the meanes that
we may daily die to sinne and liue to righte-
ousnesse. Draw vs yet nēer vnto thee:
helpe vs againſt our manifold wants, amend
our great imperfections, renew vs inwardly
moze and moze, repaire the ruines of our
hearts, ayd vs against the remnants of sinne,
inlarge our hearts to runne the way of thy
commandements. Direct all our steps in

Mourning Garment.

thy word, let none iniquity haue dominion
ouer vs. Assist vs against our speciall infir-
mities and manner sinns, that wee may get the
victory ouer them all to thy glory, and the
great peace and comfort of our owne consci-
ence: Strengthen vs good Father, by thy
grace and holy spirit against the common cor-
ruptions of the world, as pride, whozedome,
couetousnesse, contempt of thy gospel, swea-
ring, lying, dissembling and deceiuing. Oh
deare father, let vs not be overcome of those
filthy vices, or any other sinnefull pleasures
and fond delights wherewith thousands are
carried headlong into destruction. Arme our
soules against all the temptations of the
world, the flesh, and the diuell, that wee may
ouercome them all through thy helpe, and
keepe on the right way to life, that wee may
liue in thy feare and die in thy saueur, that
our last dayes may bee our best dayes, and
that we may end in greate peace of conscience:
Grant these things good father, and all other
needfull graces for our soules or bodies, or
any of thine throughout the whole world, for
Jesus Christs sake; in whose name wee fur-
ther call vpon thee as hee hath taught vs in
his Gospel, saying: Our Father, which art
in heauen, &c.



A Prayer to bee vsed at any time by
one alone priuately.



Lord my God and heauenly father, all
I thy most vnworthy Child, doelen
here in thy sight freely confesse, that
I am a most sinfull creature, and m
damnable transgressoꝛ of thy holy Lawes and ete
Commandements, that as I was boꝛne and sur
bred in Sinne: and stained in the wombe; soþe
haue I continually brought forth the coꝛ-
rupt and vgly fruits of that infection and con-
tagion where in I was first conceined, both in thy
thoughts, words and workes. If I should
goe about to reckon vp my particular sins, I an
know not where to begin, oꝛ where to make
an end: foꝛ they are more then the haire of
my head: yea farre more then I can possibly
feele oꝛ know: Who knowes the height and
depth of this coꝛruption? Who knowes how
oft he offendeth? Thou onely (O Lord) kno-
west my finnes, that knowest my heart, no
thing is hid from thee: thou knowest what
I haue beene, and what I am: yea, my Con-
science doth accuse mee of many and grie-
uous euils. I doe daily feele by wofull ex-
perience how fraille I am: how prone to
euill, and how vntoward to all goodnesse:
My minde is full of vanity, my heart is full

Mourning Garment.

My prophaneſſe, mine affections full of dead-
nes, dulnes, and drowſines, in matters of thy
worſhip and ſervice; yea my whole ſoule is
filled with all of ſpirituall blindnes, hardnes: vnprofitable
dulleſſe, coldnes, and ſecurity. And in very
tharce I am altogether a lump of ſlaine, and
a maſſe of all miſery: and I therefore haue ſor-
rowed thy fauour, and incured thy high displea-
ſure: and hath giuen thee iuſt cauſe to frowne
; ſorowen mee, to giue me ouer, and to leaue me to
conquer mine owne corrupt will and affection. But
O my deare Father) I haue learned from
thy mouth, that thou art a God full of mer-
cy, ſlow to wrath, and of great compaſſion
and kindnes towards all ſuch as groane vn-
der the burden of theſe ſinnes. Therefore re-
ſtend thy great mercy towards me thy poore
ſinner, and giue me a generall pardon for
all mine offences whatſoener: ſeale it in the
blood of thy Sonne, and ſeale it to my con-
ſcience by thy Spirit, aſſuring mee more and
more of thy loue and fauour towards mee:
and that thou art a reconciled Father vnto
mee.

Grant that I may in all time to come,
loue thee much, for that much is giuen:
and of very lone, feare thee, and obey thee.
O Lord God increaſe my Faith, that I may
ſtedfaſtly beleue all the Preuiſes of the

The Christians

Gospell made in thy Sonne Christ, and
upon them altogether, inable mee to bring
forth the sound fruits of Faith and Repen-
tance in all my particular actions. Fill
soule full of ioy and peace in beleeuing. Fill
mee full of inward comfort and spiritu-
strength against all temptations, giue me
a greater feeling of thy loue & manifold mer-
cies towards me: worke in my soule a true
thy Maiesty, a zeale of thy glory, an hatred
euill, and a desire of all good things. Giue me
victory over those sins which thou knowest
are strongest in me. Let me once at last make
a conquest of the world and the flesh, mortify
in me whatsoeuer is carnall, satisfie me
throughout by thy spirit, knit my heart to
thees for euer, that I may feare thy name, re-
new in me the image of thy Sonne Christ daily
more and more.

Giue mee a delight in the reading and me-
ditation of thy Word. Let me reioyce in the
publike ministrie thereof. Let me loue and
reuerence all the faithfull Ministers of thy
Gospell, sanctifie there doctrine to my con-
science, seale them to thy soule, write them in
mine hart, giue me a soft and melting heart,
that I may tremble at thy words, and bee
alwayes much affected to godly Sermons:
Let not my sinnes hold backe thy mercies
from

Mourning Garment.

from mee, nor mine unworthynesse stop the
allage of thy good grace. Open mine eyes,
see the great wonders of thy Law. Re-
veale thy secrets vnto mee, be open hearted
towards mee thy unworthy servant, hide
nothing from mee that may make for thy glo-
ry, and the good of my soule. Blesse all
meanes vnto mee, which thou usest for my
good: Blesse all holy instructions to my
soule. Blesse me at all times both in hearing
and reading thy word: Give mee the right
use of all thy mercies and corrections, that I
may be the better for them: Let mee abound
in loue to thy children: Let my heart be very
tenderly knit vnto them, that where thou lo-
vest most, here I may loue most also, Let mee
watch & pray, that I enter not into tenta-
tion, giue me patience and contentment in al
things. Let mee loue thee more and more,
and the world lesse and lesse. So draw my
minde vpward, that I may dispise all transi-
tory things. Let mee be so capt and rauished
with the sight and feeling of heavenly things
that I way make a vaine reckoning of all
earthly things. Let mee vse this world as
longh I vnderstand it not: Let mee vse it put for
necessitie, as meate and drinke, Let mee not
be carried away with the vaine pleasures &
and delights thereof, Good Father, worke
thy

The Christians

thy good woꝝkes in mee, and neuer leaue
 noꝝ foꝛſake mee, till thou haſt bzought me vnto
 true happines. O deare father, make me go
 faithfull in my calling, that I may ſerue thee
 in it, and allway be carefull to do what cometh
 I may in any thing. Bleſſe mee in my ſoules
 ward eſtate: Bleſſe my ſoule, body, good and
 and name: Bleſſe all that belongeth vnto
 mee: Bleſſe my goings out and comming
 in: Let thy countenance be lifted vp vnto
 mee now and allwaies: Cheare mee vp where
 the ioyes and comforts of thy Spirit: make
 mee thankefull foꝛ all thy mercies. Foꝛ I
 muſt needs confeſſe that thou art very kind
 vnto mee in all things: Foꝛ in thee I liuen
 mee, and haue my being: of thee I haue
 my welfare and good-being: thou art a
 ly friend, and a ſpeciall good benefactor
 mee: I liue at thy coſt and charges: I haue
 all of thee in chief, and I finde that thou
 neuer weary of doing me good: thy good
 towaꝛds mee is vntouchable. O I can ne
 be thankfull enough vnto thee foꝛ all
 mercies both ſpirituall and coꝝpoꝛall. In
 in ſuch meaſure as I am able, I praiſe
 name foꝛ all: beſeeching thee to accept of
 thankſgiuing in thy Sonne Chriſt, and
 giue mee a profitable vſe of all thy fauour
 that thereby my heart may be fully drawe
 vnto thee

Mourning Garment.

unto thee: giue mee (O Father) to be of such
a good nature and disposition, that I may be
reioyned by gentlenesse, and faire meanes, as
much as thou gauest me many lashes. Where-
upon all mine vnthankfullnes, unkindnesse
and great abusing of thy mercies, & giue mee
grace to vse them moze to thy glozy in al time
to come. Strengthen me (deare father) thus
by the continue praising and glorifying thy name
where vpon earth, that after this life, I may
be crowned of thee for ever in thy kingdome.
O Grant these petitions most mercifull God,
not onely to mee, but to all thy deare Chil-
dren throughout the whole world, for Iesus
Christ sake: in whose name, I doe further call
vpon thee, saying as he taught me.

O Our father, &c.

FINIS.



Cl.
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No